

COMMENTARY ON THE FIFTH SUNDAY AFTER EASTER

The liturgy continues to sing of Christ's victory and of the salvation of Christian people whom He redeemed (*Introit, Communion*). During this Rogation week the Church exhorts us particularly to unite ourselves to His prayer (see the entire Rogation Mass, p. 624), and indeed the *Prayers* and *Gospel* of to-day's Mass. We are to pray in "His name" and ask for what is necessary for us, salvation first and foremost; these will unfailingly be granted us "that our joy may be full." We must ask, too, that believing that "He came out from God" we may be worthy to enter with Him into His Father's kingdom. But we must take care not to deceive ourselves; prayer that is sincere implies generosity. St James's *Epistle* reminds us of this forcibly enough; it is not enough merely to pray, we must also be "doers of the word."

COMMENTARY ON ROGATION DAYS: THE LESSER LITANIES

In consequence of the public calamities that afflicted the diocese of Vienne in Dauphiny in the fifth century, St Mamertus instituted a solemn penitential procession on the Monday, Tuesday and Wednesday before Ascension Day. Under an order of the Council of Orleans in 511 the devotion spread to the rest of France. In 816 Pope Leo III introduced it in Rome and soon after it became a general observance throughout the Church.

The Litany of the Saints and the Psalms and Prayers sung in procession on these days are supplications; hence the term *Rogations* applied to them. The object of these devotions is to appease the anger of God and avert the scourges of His justice; secondarily, to draw down the blessings of God on the fruits of the earth.

Purple is used as a token of penance, and the Paschal candle is left unlighted. The singing of the *Litany* gave its name to these three days of public prayers; but as there was already a similar procession at Rome on April 25, the Rogations were called the *Lesser Litanies*. The Litany of the Saints, consisting of ejaculations in the form of a dialogue, is an admirable manner of prayer which it should be our purpose to cultivate.

Commentary From St. Andrew Daily Missal, 1952 ed.

Commemorative Proper Prayers of the Mass Fifth Sunday After Easter



I leave the world and go to the Father.

COLLECT

Deus, a quo bona cuncta procedunt largire supplicibus tuis: ut cogitemus, te inspirante, quae recta sunt; et, te gubernante, eadem faciamus. Per Dominum nostrum.

O God, from whom all good things do proceed, grant unto Thy humble servants, that by Thy holy inspiration, we may think those things that are right, and under Thy guidance may perform the same. Through our Lord.

SECRET

Suscipe, Domine, fidelium preces cum oblationibus hostiarum: ut per haec pia devotio-nis officia, ad caelestem gloriam transeamus. Per Dominum nostrum.

Receive, O Lord, the prayers and sacrifices of the faithful, that by these offices of loving devotion we may attain to heavenly glory. Through our Lord.

POSTCOMMUNION

Tribue nobis, Domine, caelestis mensae virtute satiatis: et desiderare quae recta sunt, et desiderata percipere. Per Dominum nostrum.

Grant us, O Lord, who have been nourished and strengthened at the heavenly table, both to desire that which is right, and to gain that which we desire. Through our Lord.